Nation

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Elijah Harper
A man to remember

by Will Nicholls

It was a blow to hear of Elijah Harper's death on May 18 at the age of 64. He will be remembered for his courage and his actions, above all for his role in opposing the Meech Lake Accord 23 years ago. That moment became a turning point in Canadian history. For those who were too young to have absorbed this dramatic story, I will explain.

The Meech Lake Accord was an constitutional amendment negotiated by the federal government, then led by Progressive Conservative Prime Minister Brian Mulroney, with the provinces in 1987 in order to win Quebec's ratification of Canada's Constitution. Quebec had refused to sign the constitution when it was repatriated from Great Britain in 1982 by Pierre Elliot Trudeau's Liberal government.

The Accord would have made five main modifications to the Canadian constitution: it would recognize Quebec as a "distinct society"; grant a veto over future constitutional amendments to all provinces; allow provinces to opt out of future federal programs while receiving financial compensation; allow for provincial input in the appointment of senators and Supreme Court judges; and, finally, give the provinces a measure of power over immigration.

However, unanimous consent from Manitoba MLAs was needed to bypass a requirement for public consultation under Manitoba statutes, a process that would have prolonged Manitoba's approval beyond the time limit allowed for ratification of the Accord by all the provinces. At this crucial point in time, a lone MLA in the Manitoba legislature raised an eagle feather eight times between June 12 and June 21, 1990, at each occasion that the Legislature Speaker asked if there was unanimity to proceed, and said, "No, Mr. Speaker."

This man was Elijah Harper, who stayed true to his principles despite immense political and personal pressure. His motivation to resist arose from the fact that the Meech negotiations and agreement ignored and snubbed Canada's First Nations, without whom an independent Canada would never have had the chance to exist.

With the support of First Nations across Canada, Harper opposed the Accord because it did not guarantee rights to Aboriginal peoples. Harper often said this support gave him the strength to resist the pressure and say "No". He showed that one person could, in rare moments, embody the will of an entire people and change the course of history.

Elijah Harper died of cardiac failure due to complications from diabetes. His wife, Anita Olsen Harper, and his family described him in a statement as a wonderful man, father and partner. "He was a true leader and visionary in every sense of the word," they affirmed. "He will have a place in Canadian history, forever, for his devotion to public service and uniting his fellow First Nations with pride, determination and resolve."

Harper once explained his actions by saying, "It wasn't done out of being negative, or out of spite, or anything. We were just trying to be recognized for our rightful place in Canada."

Grand Chief Matthew Coon Come said, "Elijah was a true pioneer and a peaceful warrior on behalf of Aboriginal peoples throughout Canada. His courage and his commitment to defending the rights of our peoples was an inspiration to us all. His humility and his quiet determination to do the right thing at a critical moment in the history of Canada, and despite all the pressures on him to do otherwise, mark him as a genuine hero not only for Aboriginal peoples but for all Canadians who value justice and honesty."

Elijah Harper will be missed but never forgotten.

Contents

editorial
Elijah Harper
A man to remember 3

rez notes
Who'll fill these shoes? 4

news
Never forget 5
Caribou herd disappearing 7

features
Ashley Iserhoff launches campaign 10
"Green" Labeling Challenged 15
Native numbers jump 19
Voices of truth and reconciliation 20
Casa Berardi Mine 21
Summer's Powwows 22

UTNS
All About Hair 25

Who'll fill these shoes?

by Josh Iserhoff

The offer to write this column is either a wicked plot to break me, or a fabulous opportunity to establish myself as a celebrity contributor to the Nation. Either way, while these are big shoes to fill, I know myself too well: I enthusiastically accept all platforms, especially if they are McQueen's with three-inch heels.

On to the business at hand: the sudden passing of our dear friend George Jones is a big deal for all Cree. As a music lover, I enjoyed his sad storytelling and gospel music. My favourite George tune is Tonight the Bottle Let Me Down (as it always has), a song I heard playing in my younger years roaming around in communities in the wee hours. Take the Devil Out of Me is another classic.

I heard many cries then, but even more virtual cries on Facebook, Twitter, Instagram and YouTube. I bet Louise Loon, the truest Cree George Jones fan I know, cried a thousand tears before she could pluck her goose or her eyebrows. I am fan of plucking.

But George Jones isn't going anywhere; the community DJ will play him until the end of time. I am certain that he'll be promoted to superstardom among our youth if any of the brave soldiers dare to run against the incomparable Matthew Coon Come and use a George Jones selection as a campaign theme song! The Black Eyed Peas? No. Never.

One piece of advice to the candidates when choosing a theme song, never use a trendy song of the moment. Go vintage. Kiss babies and get a nice haircut, be approachable, please have a dose of charisma or pray for one. And add colourful socks to your campaign wardrobe.

John Paul Murdoch is famous for his sense of style, but upon giving GC MCC a pair of colourful socks at the Roundtable, the dear leader quickly made a fashion-forward gesture by regifting them to one of our Nishiyuu Walkers. I wonder who slipped into those Harry Rosen gems? David? Don't be afraid of fashion! By all means, get an Eton tie. Linen ties are in.

It's the middle of May and Nemaska just had a snowstorm. I am told that one more snowfall is on the way so the baby moose can be born swathed in a soft white blanket. Isn't that nice? If anything, in the next life I'd like to be born onto a nice layer of white snow. Become Snow White? Next life…

According to our calendar, light cashmere season is here and essential samples are offered at exclusive boutiques. You can translate this in Cree: socks with sandals season. Ugh. Let's go more sophisticated: bikini/Speedo season is here! I am still trying to rock mine. I want to go European, but the problem is that once you pass 30-something, those extra KFC bites, cake and shots of St-Hubert sauce won't shed as quickly as they once did. If you're a man or woman attending nature's call and you can't see anything when sitting, you've got more than 99 problems and Obama ain't one.

With death, we appreciate life (thanks, George!). Choosing an inmate for four years isn't all that bad, and you must love our democracy! It's now mandatory! Summer is on its way so get a pedi. Please eat responsibly – I hate not seeing my friend for a long time. Yours in Gatsby, Josh.

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Never forget

Native women fight to include the history of residential schools in Quebec's secondary-school curriculum

by Jeremy East

As the Truth and Reconciliation Commission's National Event wound down in Montreal last month, thousands of Aboriginal and non-Aboriginal participants returned to regular life with a much deeper understanding of the horror and multi-generational impact of Canada's residential-school system. Now, Quebec Native Women Inc. (QNW) is campaigning to have this important piece of history developed as a key element of Quebec's high school curriculum.

The QNW, a Montreal-based organization that has long been a strong advocate for the rights and safety of Aboriginal women in Quebec, launched a petition in April calling on Quebec to make this experience a mandatory subject of study. QNW Communications Officer Aurelie Arnaud says the commission strengthened public support for the initiative.

"When people had the chance to learn about the events that took place in residential schools, so many of them were shocked and wondered, 'Why didn't I know?' Educating people across Quebec is an important part of fighting racism and building nation-to-nation relationships," said Arnaud.

The petition also advocates involving Aboriginal organizations and experts to help develop this course of study.

Most students across the country receive no instruction about this dark chapter of Canadian history, including those in Quebec.

Tino Bordonaro, a pedagogical consultant with the English Montreal School Board, said that topics dealing with Aboriginal peoples in Canada are covered in six out of 16 sections of the province's high-school curriculum. The material ranges from culture to economy and population data, but residential school history is completely ignored. Bordonaro says that although the topic is not mandatory for students to learn, teachers may choose to cover it in class. However, the extent of these non-mandated teachings is unknown.

"It's time for school history to go beyond the romantic vision of Aboriginal peoples and address the truth behind the colonial history of our society."

One jurisdiction is taking the lead, however. The government of the Northwest Territories has already taken steps to adapt school curriculum to include the history of residential schools. Arnaud and the QNW hopes the Quebec government will follow this example.

"Students should be talking about the politics of assimilation, learning about what survivors were forced to endure, and acknowledging the intergenerational effects that the schools have caused," she said. "It's time for school history to go beyond the romantic vision of Aboriginal peoples and address the truth behind the colonial history of our society."

Although many non-Aboriginal students may participate in classroom discussions that reference this history, it is usually mentioned only in a passing manner and not within any organized structure. Over four years, the TRC documented the testimony of survivors across the country, producing an invaluable record of first-hand accounts of this historic tragedy. This information could underpin a remarkable course of instruction that could have profound impacts on attitudes toward First Nations communities in Canada.

The petition garnered 4,411 signatures in Quebec before it was tabled by Québec solidaire MNA Amir Khadir in the Quebec National Assembly May 16.

"The suffering that the survivors have endured will never be completely alleviated, but we owe it to them to talk about these events and to recognize our responsibilities towards it," said Khadir.

Both Arnaud and Khadir believe the initiative received a positive response, and will help the effort to build awareness of this painful but important part of our shared history.

Cree School Board

Summer Literacy Camp!

The Cree School Board and Frontier College are pleased to announce this year's first Summer Literacy Camp in all 9 communities. Offered to parents and students at no cost it also includes snacks and lunches.

Frontier College has been offering a variety of literacy programs in Aboriginal communities across the country for over 40 years.

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Caribou herd close to disappearing

Native task force tackles drastic decline of the George River herd

by Jesse Staniforth

The George River caribou herd is disappearing fast. From a peak population of 800,000 in the early 1990s, its population plummeted to 74,000 in July 2010. In the past three years, the population has dropped another 70%, and the herd now numbers only 20,000.

Adamie Delisle Alaku has a few ideas why this catastrophe is taking place.

"There's a lot of issues with climate change, with the thawing and freezing of land," said Alaku, who works with Inuit Makivik Corporation. "It's hard for the caribou to find its food. Spring and fall are hard for the caribous – they're undergoing a lot of stress. There is a lot of mining activity in the past couple of years with the boom in metal prices and exploration."

And he is trying to do something about the caribou decline.

Alaku is co-chair of the newly formed Ungava Peninsula Caribou Aboriginal Round Table, founded in April. Members consist of representatives from the Inuit of Nunavik, the Inuit of Nunatsiavut, the NunatuKavut Community Council, the Naskapi Nation of Kawawachikamach, the Grand Council of the Crees/Cree Regional Authority, the Innu Nation of Labrador and all the Innu communities from the Quebec region.

The goal of the Ungava Peninsula Caribou Aboriginal Round Table is to find consensus among Aboriginal Nations on a strategy to restore the George River herd. "The government of Quebec was supposed to do a caribou management plan with Newfoundland-Labrador, but they haven't done so for the George River herd in many years," Alaku said.

The herd's calving grounds straddle the northern border between Quebec and Labrador. Cree hunters harvest caribou from the Leaf River herd, which calves on the west coast of Ungava Bay, and are thus unaffected. But it will certainly mean hunters from many other Nations will turn to Leaf River caribou at a time of scarcity.

When the herd is threatened, Alaku noted, caribou move where they feel the safest: their calving grounds. The George River herd's the calving ground is presently the site of mining development.

"There's a company called Quest Rare Earth minerals that's planning on extracting minerals right out of the middle of that calving ground," he said. "It's on the Quebec side of the border with Labrador, and they would link a road all the way to the Labrador coast."

The Quest Rare Earth project is still in the impact-study phase, but "we have very big concerns," Alaku said.

The round table is pushing for a ban on caribou sport hunting, especially from the Leaf River herd. Alaku expects Aboriginals who can no longer hunt the George River caribou will turn to the Leaf River caribou. Sports hunters harvest too many males, he asserted, leaving the herd genetically weakened.

"We have not been successful so far," Alaku acknowledged. "We tried a new avenue so that we could at least reduce the bag limit of two caribou to one."

The Quebec government kept bag limits unchanged for the 2013-2014 season, on the grounds that outfitters had already sold their seasonal hunting packages, but a one-caribou limit will be imposed in 2014-2015. Quebec is still increasing the number of licenses, Alaku added, an issue that will be addressed by the JBNQA Hunting, Fishing and Trapping Coordinating Committee.

The round table wants to guarantee access to traditional foods for northern communities. "This affects our livelihood, this affects our subsistence hunt," Alaku said. "The cost of living is astronomical in the North, so being able to harvest a caribou and provide families with food security is a big concern."

Meanwhile, the government of Newfoundland and Labrador has instituted a five-year total ban on caribou hunting, an unpopular move for many who felt their rights as a hunting people were trampled.

"The Innu Nation is totally opposed to these government measures," Alaku said. "They were not consulted. They used to harvest about 600 caribou, and they committed to reduce it to 300. They call it a cultural hunt. Everything's intertwined. It's touching our culture and governments are trying to impose these laws and aren't consulting with us – that's the main reason we started the round table."

Picard addresses UN on Indigenous education issues

"Education is the instrument through which cultures perpetuate themselves," said Ghislain Picard, Chief of the Assembly of First Nations of Quebec and Labrador (AFNQL), in an address to the 12th session of the United Nations Permanent Forum on Indigenous Issues (UNPFII) on May 21. The focus of this year's forum is on how Indigenous culture, history and contemporary life are integrated into school curriculums around the world.

Picard attended the UNPFII to pressure Canada to "honour the spirit and intent" of the UN Declaration on the Rights of Indigenous Peoples, particularly in regard to the education rights of First Nations. Picard also represented the First Nations Education Council, the Chiefs of Ontario, the Indigenous World Association and the Federation of Saskatchewan Indian Nations.

The First Nations Education Act will soon implement a complete overhaul of reserve education systems across the country. Federal and provincial governments will take on a larger role in school curriculum and management. "There is nothing in the Discussion Guide, or in subsequent communication from federal representatives, ensuring that First Nations youth receive an education in their language and culture," said Picard about the new legislation.

In closing, Picard urged the UNPFII to declare that all states should consult in a free and transparent manner with affected Indigenous groups before adopting new legislation and that all states should protect Indigenous jurisdiction over their own education.

National support for inquiry grows

Political support for a national inquiry into the tragic scandal of missing and murdered Aboriginal women grew last month as nine provinces jointly called upon the federal government to conduct an extensive investigation into the issue.

Aboriginal affairs ministers from every province and territory except British Columbia met in Winnipeg to address the need for an inquiry. Several organizations, including the Assembly of First Nations and the Native Women's Association of Canada (NWAC), have made repeated calls for a public inquiry

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into the cases of missing or murdered Aboriginal women. According to the NWAC, there are over 600 such cases in Canada.

Although pressure for an inquiry continues to mount from these groups, as well as from federal opposition parties and Human Rights Watch, the Conservative government instead opted for a special parliamentary committee to study the issue.

In a press conference last week, Prime Minister Stephen Harper said he was "skeptical" about the merits of a commission of inquiry into the fate of these Aboriginal women.

"My experience has been they almost always run way over time, way over budget, and often the recommendations prove to be of limited utility," said Harper.

Harper's comments came on the same day that the civilian watchdog overseeing the RCMP announced an investigation into allegations that the force's officers systematically abused Aboriginal women and girls in northern BC.

KI youth invite Canadians for a visit

Ottawa filmmaker Andrée Cazabon has partnered with the Oji-Cree youth of the Kitchenuhmaykoosib Inninuwug (KI) First Nations to bring 25 young Canadians to the remote fly-in community in northern Ontario. The youth extended their invitation April 26 to the Canadian public to experience their community and learn about their way of life, their struggles and their triumphs.

The participants will leave Toronto June 17 and spend five days immersed in the local culture with activities such as storytelling, fishing in Big Trout Lake, and visiting Elders and schoolchildren. KI Deputy Chief Darryl Sainnawap said, "We want people to see our challenges, but also the good things about living here."

"This is a way to build friendships between Canadians of different cultures and also fight racism," Cazabon said. After shedding light on the tough living conditions of Aboriginal children in her 2010 film, Third World Canada, the filmmaker has been touring southern Ontario to drum up support for First Nations' causes in the region.

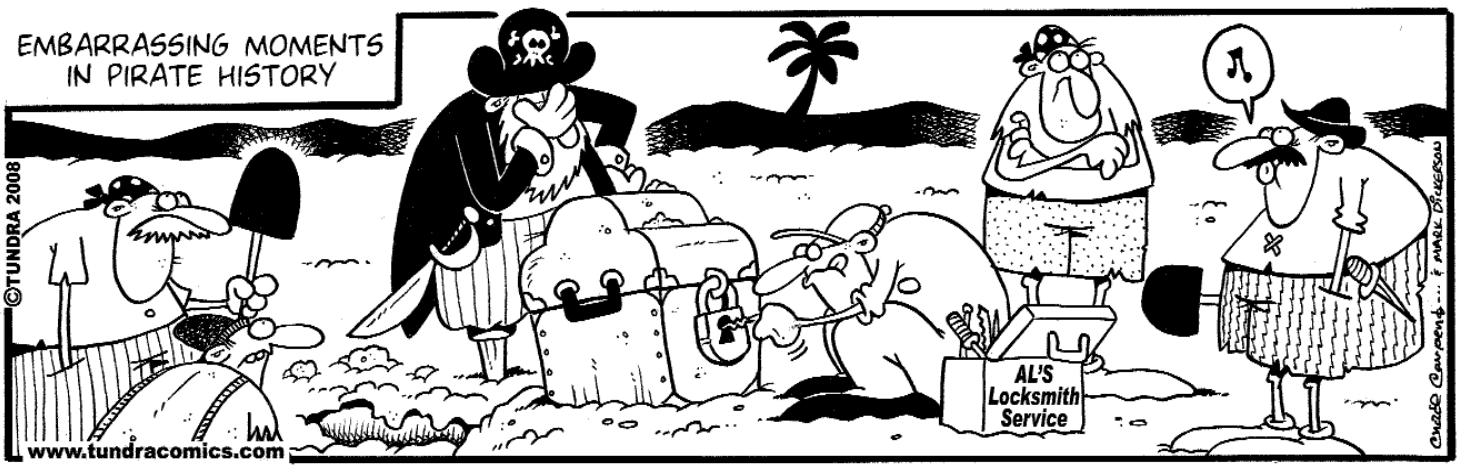
The trip culminates on National Aboriginal Day, June 21. Many high-profile figures have been invited to the event, including federal Liberal leader Justin Trudeau and members of the original seven Nishiyuu Walkers. The cost of the trip for each participant is $2,800, which covers the flight, food and extras.

Briercrest photo by Fiona Graham

Jolly receives honorary degree

Cree School Board Director General Abraham Jolly was awarded an honorary doctorate last month by Briercrest College and Seminary in Caronport, Saskatchewan. Jolly earned his BA and MA from the institution, and was selected by the Briercrest alumni for his commitment to helping young people succeed in education and life.

"Abraham is a man of great vision for the communities of northern Quebec and for Canada," said Briercrest President Dwayne Uglem. "He has courageously stepped forward to find a way to do education that will help his people succeed – both in the celebration of their language and culture – and in the attainment of educational foundations that will open doors to employment and contribution in our country and in our world."



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"**THERE HAS BEEN A HUGE DEPENDENCY ON CONSULTANTS AND NOW WE NEED TO UTILIZE OUR PEOPLE TO HELP OUR PEOPLE.** A LOT OF THE AREAS WHERE WE DEPEND ON CONSULTANTS ARE ONES WHERE WE HAVE CAPABLE PEOPLE ALREADY WHO CAN DO THESE JOBS AND SO WE NEED TO USE OUR OWN PEOPLE HERE."

Election Coverage Week 1

Ashley Iserhoff launches campaign for Grand Chief

by Amy German

After two terms as Deputy Grand Chief, Ashley Iserhoff is now bidding for the top job at the Cree Grand Council. Iserhoff is challenging Matthew Coon Come for the position of Grand Chief in the July 15 Grand Council elections.

The Nation spoke to the experienced but still-youthful Cree politician to find out why he believes he should be the next Grand Chief.

The Nation (TN): Remind the public of your lengthy political experience: what other positions have you held?

Ashley Iserhoff (AI): I started off with the Cree Nation Youth Council (CNYC) in 1988 and from there I became the president of my student council in Montreal. I came back home after I finished high school and became a CNYC member again and then later became Youth Chief. I was eventually elected to the Council of Mistissini and I did that for eight years, serving as Deputy Chief there as well. Eventually I became Youth Grand Chief.

Following that, I took a few years off from office but then I ran for Deputy Grand Chief and won, serving as Deputy to then Grand Chief Matthew Mukash and I am now just finishing off my second term with Grand Chief Matthew Coon Come.

TN: I remember that, in the last election, you originally wanted to run for Grand Chief but wound up running for Deputy instead. What is different this time?

AI: It all has to do with what our Nation has accomplished. The late Billy Diamond said in a video that we have developed our communities in a way that we have grown our economies and developed our infrastructure but we really need to build our people up. I agree with this.

I have a strong belief in our people. We have people of all ages going to universities and colleges with the goal of coming back to our communities to help our Nation and I really want to make sure that these people come back and that we are able to use their service.

There has been a huge dependency on consultants and now we need to utilize our people to help our people.

A lot of the areas where we depend on consultants are ones where we have capable people already who can do these jobs and so we need to use our own people here.

We have to build our people up and encourage them to pursue higher education so that we have Crees going into areas like nursing, medicine, law and engineering, as we really need professionals in the Cree nation.

We have to build these opportunities for them and when it comes to mentoring them, allowing them to be part of our Nation's growth.

TN: But what about those who are not able to pursue these professional goals if they may have lower reading levels due to previous problems within the school system when it came to language transmission?

Al: Education starts at home and with mom and dad. It is up to them to start their children off right and help them achieve their education goals.

At the same time, I recognize that there was a period in time within the Cree School Board where the curriculum that was being used was not meeting the needs of the individuals. There were a few things that needed to be addressed by the school board and they are working on that right now to address the education shortfalls so that the curriculum better fits the needs of the students.

There was a time when a lot of people fell through the cracks of the system but now is a time when we should really be trying to bring them back into the school system so that they can meet their education goals.

There are many stories about people who have struggled and did not have the support that they needed when they went to school but returned later on in life to complete their education.

We need to make sure that our children and our youth know the value of the education that they are getting. We are able to muster a great deal of enthusiasm and passion for other areas, especially for things like hockey. We need to show the same passion for education.

We need to make sure that we are focusing on the right things for your children and our youth.

TN: This has been a period of intensive negotiations between the Cree and Quebec, particularly where it comes to development in the north. How do you plan to carry on these negotiations?

Al: I have been involved with the GCC for the last eight years and so I have a well-established and strong working relationship with the federal and provincial governments as well as several MNAs and MPs so I can say that this work will continue.

With the negotiations that have been happening I can say that we are close to finalizing a great deal of them.

"EVEN THOUGH PEOPLE MIGHT BE AFRAID OF CHANGE IN TERMS OF LEADERSHIP, I THINK THAT THE OPPORTUNITY NEEDS TO BE GIVEN."

The message is clear, we will make sure that the work will continue despite the fact that there may be a change in leadership; it does not mean that things will change radically right away.

Even though people might be afraid of change in terms of leadership, I think that the opportunity needs to be given. I believe that it was Justin Trudeau who said at our roundtable discussions in Ottawa that it is time to trust our young people to take lead.

TN: Give us an example of an area that you have championed or negotiated on behalf of the GCC or a scenario where you have really shined?

Al: I don't like taking credit for things. All of the accomplishments that we have made here are things that we have done together as a Nation. We receive our directions and our guidance from the Cree people through consultation.

The work that we have done as leaders has all come from the people and they are the ones who have championed these causes and the things that we have accomplished as a Nation. So, I don't want to take personal credit for this as I believe and have always believed that it was the people's decisions and the people's guidance that have provided the tools and the ideas to pave the way for our agreements and ensure a future for our children.

Everything we have done we have done as a Nation.

TN: The current role of a Cree leader isn't just about building up its people, another essential part of it is standing on guard for the rights of the Cree people, how would you fight for your people?

Al: I will give you an example. A couple of years ago at one of the AGAs (Annual General Assembly) I brought up the issue of uranium mining in Eeyou Istchee before we ever started looking at passing a resolution about it.

I said that the Nation needed to stand up against uranium mining on our territory and what it could potentially do to us

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as Crees through the long-term impacts on our land. This project could have major consequences for both the people and the environment.

I said over and over again that whatever decisions we were going to make on that day would have to take our future generations into account.

This is the concern I have when it comes to any kind of development on our territory – what will it mean for our descendants? We need to make sure that whatever decisions we make are done through proper consultations throughout our nation and do not impact future generations negatively.

TN: Would you have a particular economic plan to implement as Grand Chief?

AI: For sure: it is to have a self-sustaining economy.

A fantastic example of this is the Tim Hortons that just opened up in Mistissini in April. It created 40 new jobs locally and I think that a lot of Crees want to have their own opportunities to run businesses within the communities because it provides jobs and fuels the local economy so that these jobs are secure.

Rather than meeting our needs with sources from outside of our communities, we need to support local businesses. I know that we have created a fund where these local businesses can be supported at the CRA level. This is really important to us as a people because we want to be around our families to watch our children grow up and take part in our communities and supporting local economies is all part of that.

I am not a businessperson but it is the business community that is the one that takes the lead when it comes to our economy and plays a major role in whatever doors we can open as leaders. It is because of them that our economy is strong. We have had a long history of a sustainable economy. We have done it before, we are doing it today and we will continue to do it in the future.

TN: What can you do at the helm of the Cree Nation that currently isn't being done?

AI: One thing that I am very passionate about is our Nation's youth and I think that our youth are really struggling to be heard. In every election there is a lot of campaigning about youth and listening to the voices of our youth, but does this really happen?

When the elections are over it seems as though the needs of the youth once again fall on deaf ears. This really concerns me. We have to address their concerns and carry through with this.

At the same time, we have to empower them and work with them to help them get what they want and teach them how to take on these responsibilities; how to work for it and how to take on initiative. Mentoring projects are very important.

I have been part of the CNYC and when I was there, we worked on projects to get dialysis treatments that are happening now in the inland communities. Our Nation came together for this and I think it is very important for our youth to stand for something like this.

The Journey of Nishyiuu is a prime example of where young people took the lead and said that they were going to do something big and then did it.

I would really like to help our youth and show them that if they can dream it, they can become it.

I appreciate all of the work that has been done in the last era of the Cree Nation but I think that this is the beginning of a new era. We need to change the way things are and the way we develop as a Nation. We have done incredibly well but there is still much work to be done. There's a housing crisis and a number of social concerns, including drug and alcohol addiction. We need to pay more attention to these issues.

As leaders we need to take responsibility and make sure that the voice of the people is being heard and as leaders, we have to come up with solutions.

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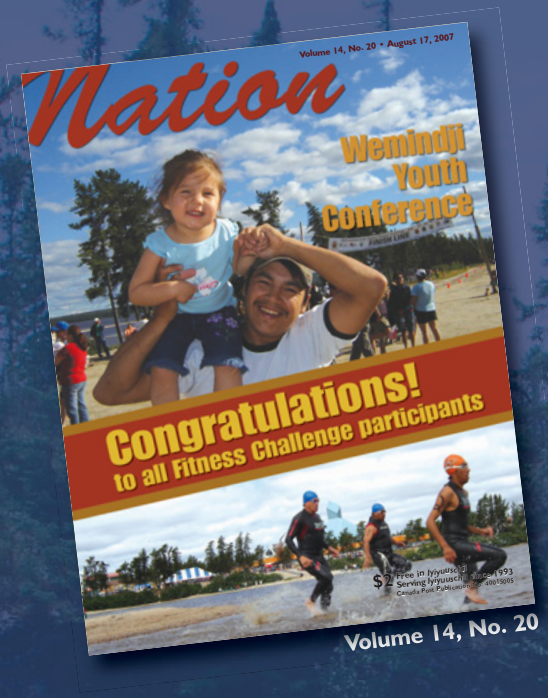
The *Nation* is turning 20! To commemorate this historic occasion, the *Nation* is embarking on a retrospective countdown to its 20th Anniversary in November 2013. In the next 11 issues, the *Nation* flashback will feature some of the *Nation*'s stories, photos and award winning coverage throughout the years, which will be compiled in a 20th collector's edition issue.



July 17, 2007

Abuse, gangs and change

CREE YOUTH SPEAK OUT AT WEMINDJI CONFERENCE

By Steve Bonspiel

No less than a dozen houses in Wemindji have "NWA" or "COL" spray painted on their sides. NWA stands for Native With Attitude, COL for Cree Outlaws. The nicknames are for rival young gangs in the Cree community.

But the gang problem wasn't on the agenda of the 17th Annual Cree Nation Youth General Assembly in Wemindji August 4-5. Indeed, the assembly got off to slow start as quorum could not be reached until over two hours after it was scheduled.

Many important topics were discussed to help improve things for the future generations. Unfortunately, the growing gang problem wasn't one of them.

An impromptu awareness week was held in November after the situation heightened and a concerted effort to fight the gangs formed. Community members spoke during the week and various workshops were held to sway youngsters from joining a gang.

Washaw Sibi Youth Chief Billy Katapatuk Jr. (Joshua Bosum in the background)

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Nation 20 1993-2013 flashback

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Minority Media wins at the 4th annual Numix awards

by Nation Staff

Silent Enemy

Papo & Yo

Minority Media, producers of the video game *Papo & Yo*, walked away with the Grand Prize in the Innovation Canada Media Fund and Game Console category at the fourth edition of the Gala Numix Awards, held in Montreal May 9.

The Numix gala is an initiative of the *Regroupment des producteurs* multimedia to celebrate excellence in the field of multimedia production in Quebec. Minority Media's video game is based on company president Vander Caballero's painful relationship with his father. *Papo & Yo* takes players on an adventure through the favelas of South America with a companion named Monster, developing a relationship that sometimes turns troubling. The game went up against well-established titles offered by large multinational gaming corporations operating in Quebec.

Ernest Webb, co-founder of Minority Media, was surprised and delighted by the prestigious award. "It is an honour to be recognized for the work and the gamble we took in releasing such an unconventional game," he said.

The jury had this to say about the game: "We award the prize to *Papo & Yo* because it is outside the traditional video games and highlights the positive impact a game can have on the psychology of the player. The balance between the gameplay, the narrative line and the message revealed in this game a powerful poetry."

Minority is now working on a new game called *Silent Enemy* that is based in the north with the hero on a quest for springtime.

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'Green' status in question

The GCC challenges Resolute's forestry stewardship certification

by Amy German

The Grand Council of the Cree (GCC) is challenging Resolute Forest Products' Forest Stewardship Council (FSC) certification for a second time, charging that the company is contravening the 2002 Baril-Moses Agreement.

The Baril-Moses agreement is a key section of the Paix des Braves that covers forestry practices. It incorporates respect for the Crees' traditional way of life, calls for sustainable development practices and mandates consultation with the Crees on forestry operations planning and management processes.

"What we have here is a contravention of the Baril-Moses Agreement. The agreement specifically outlines the type of forestry that should be done within this territory," said Isaac Voyageur, Director of the Cree Regional Authority's Environment and Remedial Works Department.

The territory covers 7,500 square km of Cree traplines located east of the "height of land" in the Lac-Saint-Jean region, where the Cree retain specific forestry provisions under the Paix des Braves Agreement.

The GCC contends that Resolute's refusal to respect the Baril-Moses Agreement constitutes a major infringement to FSC's International Principles 1 (compliance with laws, agreements and treaties) and 3 (compliance with the rights and interests of Indigenous peoples) and by extension, Canada's Boreal Standard.

According to GCC's senior environmental analyst Geoff Quaille, Resolute logging operations on the territory a few years ago grossly violated sustainable forestry practices by engaging in clear-cutting of the territory.

However, this happened without the knowledge of the Crees as this terrain, about eight hours east of Mistissini, is extremely remote.

According to Quaille, the GCC assumed that Resolute were following the provisions established in the agreement since they had made no attempt to contact the Crees to say there was a problem.

In 2010, Resolute filed for a prestigious FSC certification. The request prompted the auditing body to initiate a dialogue with the First Nations whose territory was affected by company logging operations. In this particular case, there is an overlap as both the Cree and the Innu have traditionally hunted on the territory. FSC certification principles dictate that a company must be fully engaged with Aboriginal users of the land and obtain the free, prior and informed consent of affected First Nations.

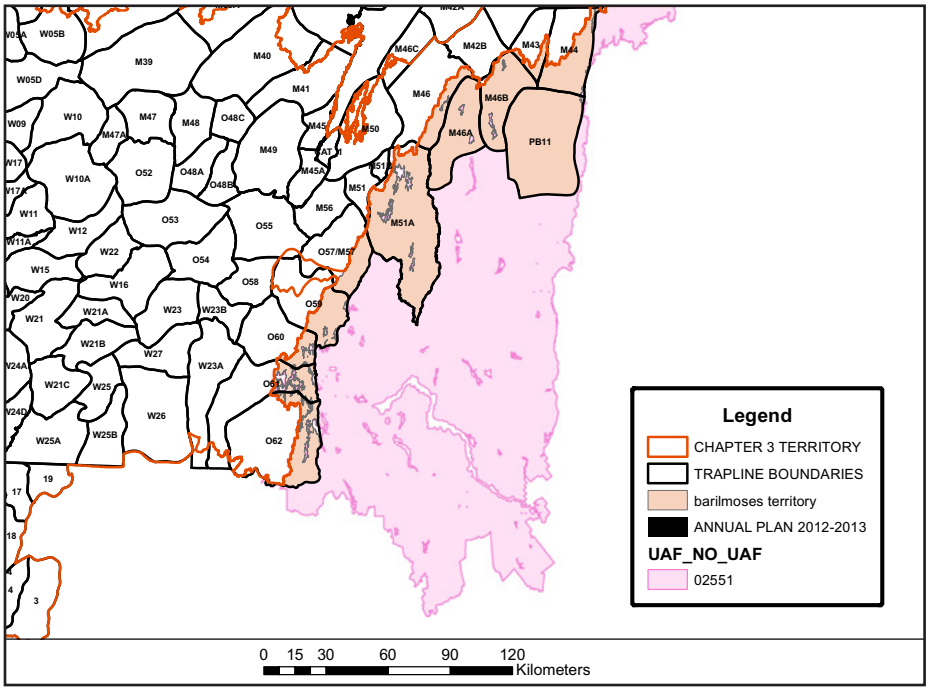
Quaille said that to verify if Resolute had indeed been following the practices of the agreement, they requested company data about the site.

Resolute was reluctant to provide the information, Quaille said, which raised suspicions among the Crees. However, the Quebec government released the information a year later.

"What it boils down to is that we had an agreement in place that spelled out how logging was supposed to done," said Quaille. But Resolute, with the blessings of the government, developed plans that were contrary to the terms of the agreement required to carry out logging operations. The GCC argued that the company's plan violated Principle III in the agreement and Principle I of the FSC principles. This led to the challenge of FSC certification.

Nonetheless, Resolute obtained FSC certification. As a result, the Cree filed a challenge with the FSC auditors in September 2012 on the basis that they had not given their free, prior and informed consent.

"We have been monitoring their activities for the past year and we tried to initiate dialogue. At one point they told us that they would respect the provisions of the agreement, but then we



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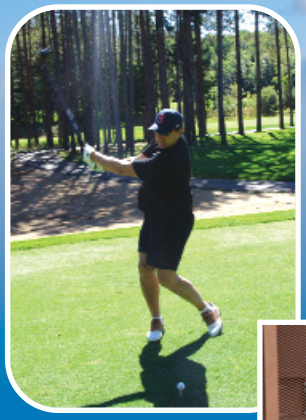

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heard that they had already received their certification.

"This became problematic because there was no dialogue in respect to their activities. This happened without our knowledge and without our consent," explained Voyager.

In response to the challenge, the auditors issued a major non-conformance notice under the auditing procedures of FSC, which gave Resolute three months to correct the issues at hand or lose its certification.

Unfortunately, nothing came of the auditors' non-conformance decree before the January 1 deadline Resolute was given to resolve these issues with the Cree. Despite this, Resolute's FSC status was unaffected.

"We made several attempts to resolve this through our dialogue with Resolute and the FSC auditors, but to no avail," said Voyager.

This led the Cree to file a complaint May 15 with Accreditation Services International, the organization that oversees auditors contracted by forestry companies for FSC certifications.

Voyager made it clear that this issue needs to be pursued because if Resolute can be certified without meeting FSC principles. He questioned what would happen in the future to the other FSC-certified companies in Cree territory that have met these principles.

Resolute, on the other hand, argued that this is an issue for the Cree and the government to resolve.

When asked about their position regarding the second challenge to the FSC certification, Seth Kursman, a media spokesperson for Resolute, responded with the following statement to summarize what Resolute CEO Richard Garneau discussed at a press conference on May 17.

"Basically he said that concerning the challenge by the Cree of our FSC certification, that we also understand that in the background of this issue is the Baril-Moses Agreement. The Baril-Moses Agreement is an agreement that was signed by the government of Quebec and the First Nation and we understand that there are discussions going on right now about this.

"WHAT IT BOILS DOWN TO IS THAT WE HAD AN AGREEMENT IN PLACE THAT SPELLED OUT HOW LOGGING WAS SUPPOSED TO DONE."

"Mr Garneau also said that if there is any way for us to collaborate to facilitate such an agreement then we will do so. But, basically such an agreement has to be signed and agreed upon by both the first nation and the government of Quebec and so we will monitor the situation and if we have a chance to provide any help or input then we will do so," stated Kursman.

Regarding the many agreements the Crees have signed over the years, GCC Executive Director Bill Namagoose said, "What Mr Garneau seems to misunderstand is that the Grand Council of the Crees already has an agreement with Quebec that was signed in 2002 by Minister Gilles Baril and Grand Chief Ted Moses.

"The current discussions are related to Resolute's failure to follow the terms of this agreement when they tabled forest management plans for the government to approve.

"This is why Resolute is in violation of the FSC principles and why we challenged their certification. Any ongoing discussions with the government regarding the future implementation of the Baril-Moses Agreement will not change the fact that Resolute has not complied with FSC's terms," said Namagoose.

On May 14, the environmental group Greenpeace Canada released a report titled "Resolute False Promises: the [un]sustainability report 2013" that provides a detailed analysis of Resolute's forestry practices.

According to Greenpeace spokesperson Holly Postlethwaite, Resolute is falsely representing itself as environmentally friendly.

"As one of the largest logging companies in Canada's Boreal Forest, Resolute markets itself as 'sustainable' to meet strong customer demand for responsible forest products. However, behind these claims, as revealed in [the report], are unsustainable forest practices, regulatory infractions, failure to protect endangered species, disregard for Indigenous rights and communities, and 'green' products that don't warrant the name," said Postlethwaite.

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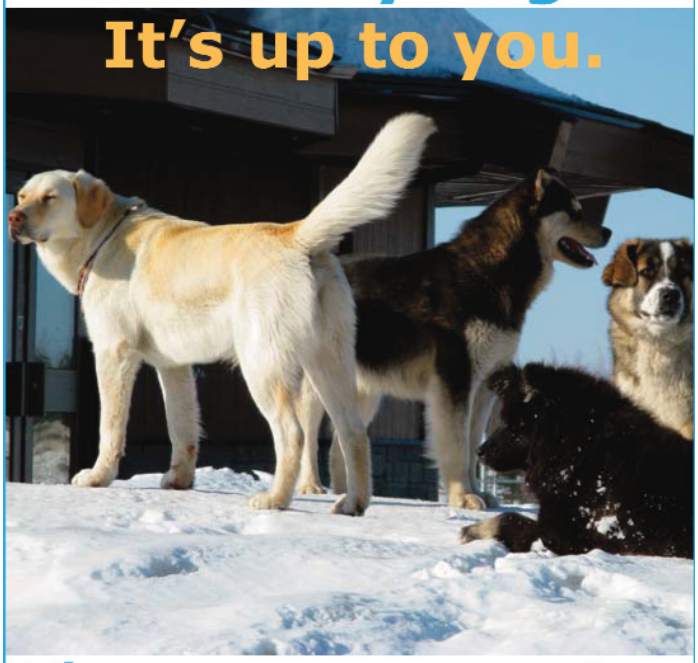

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Native numbers jump

The 2011 census documents a sharp increase in Canada's Aboriginal population

by Akiva Levitas

New Statistics Canada data published May 8 reveals substantial population growth among the country's First Nations, Inuit and Métis, making Aboriginals the fastest-growing and youngest ethnic category in Canada.

Three figures in StatsCan's National Household Survey (NHS) stand out: almost half of all foster children under 14 are Aboriginal; less than 20% of Aboriginals said they were capable of conversing in their ancestral language; and close to three-quarters of Quebec's 141,915 Aboriginal residents live off reserve.

Compared with the 2006 census, Canada's Aboriginal population has grown four times faster than the non-Aboriginal population. However, only 60% of the 1,400,685 enumerated Aboriginals say they are a member of a recognized First Nations community. Of that group, only three-quarters are recognized as status Indians. Atlantic provinces show a higher-than-average percentage of First Nations members without official designation as status Indians. In Newfoundland and Labrador, six of 10 Aboriginals do not have registered status.

Quebec's Aboriginal population increased by 32,000 over the last five years, with much of the growth coming from the Métis and First Nations communities. In fact, since 2006 the number of Métis has grown from 28,000 to 41,000.

"The population growth is, in part, due to much higher fertility rates for Aboriginal people but it's not the only factor we've seen," said André Cyr, an analyst with Statistics Canada.

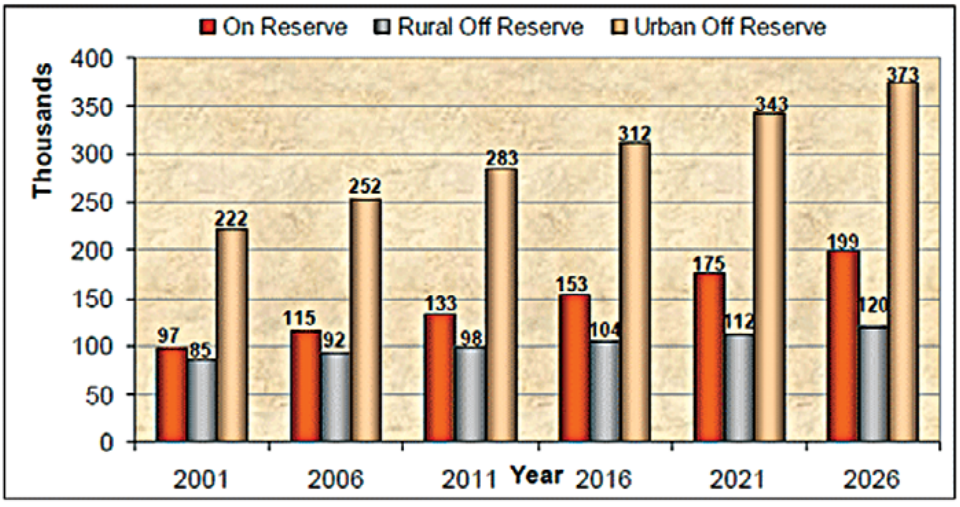
More Canadians are becoming aware of and willing to acknowledge their ancestral heritage. "Much of the change isn't so much growth as people changing their identity status," said Cyr.

Rapid population growth in Native communities is putting a strain on chronically underfunded social services. Adding to the problem, the federal government is budgeting for a $1.2 billion cut to the Aboriginal Affairs budget by the 2015 fiscal year.

The lack of support for housing projects and community development is forcing many young people to leave their traditional communities. "When they leave, they lose their language, they lose their culture and it hits them really hard," stated Bill Namagoose, executive director of the Grand Council of the Crees. "But what choice do they have?"

Displacement, culture shock and lack of culturally appropriate services combine to diminish First Nations traditions and language skills in urban environments. However, the NHS also shows that more Natives have acquired an Aboriginal language, with close to 50,000 reporting a Native tongue as their second language. In Quebec, one in five First Nations members speak an Aboriginal language as a mother tongue.

The big news is that youth now comprise 46% of the total Aboriginal population. Despite representing slightly less than 5% of the entire population of Canada, Aboriginal youth under 14 are vastly overrepresented in foster care. In the Northwest Territories, Aboriginals make up a staggering 95% of children placed in foster care. In total, almost 15,000 First Nations, Métis and Inuit youths are now wards of the state.



Voices of truth and reconciliation

Supporting survivors and telling truths

by Jesse Staniforth

Mistissini's Casey MacLeod

Waswanipi's John Kitchen

Crees were well represented at the Truth and Reconciliation Commission (TRC) National Event in Montreal. They weren't just on the stand, speaking to the Commission, or in the Survivors' Sharing Circle. They were also there to support their friends, family and other community members who made the long journey to participate in the four-day event.

John Kitchen, of Waswanipi, survived 10 years in residential school: two years in Brantford, and eight years in La Tuque. For a long time, he was unable to speak about it.

"I hid this thing for so many years in my heart," he said. "Not telling my wife, not telling my children, my brothers or my parents or my family what happened to me. The past two or three years now, I've been opening myself to telling them what happened and what I went through. I took steps to solve and help myself – I cannot help anybody if I can't help myself."

To Kitchen, residential-school survivor silence is dangerous because it was one reason why many passed on the abuse they suffered to their families. "I see this conference as a big step toward healing. This is one thing we can do, to understand all our hurt– the abuse, physical, sexual, mental. We did these things that happened to us to our children and our wives."

Mistissini's Casey MacLeod, who works for the Cree Department of Justice, attended the event to support his mother, who is a survivor of the La Tuque school. "I was actually one of the few people out of all of my friends and even my cousins who was taught about residential schools at home," he said. "I'm not sure how old I was – maybe 10 or 11? – when my father first mentioned it to me, about what had happened and that my mother had gone through residential schools."

MacLeod credits his parents for teaching him history with a focus on Aboriginal peoples and cultures. He connects the silence around residential schools with Aboriginal peoples having their histories taken away from them.

"I think [younger generations] are more open to talking about residential schools," he said. "They're ready to listen, and ready to learn. I know my children are. They've all been raised with that awareness. It affects them the same way it affected me when I learned about it: a lot of anger and hurt to know that someone who they love, my mother, went through that system."

Jessie House works on the Photo Collection Archives at Chisasibi Heritage Cultural Centre. She is a daughter of residential school survivors who didn't speak about their experiences when she was growing up. She said it's very important for the public to hear and know the stories of what students endured. But House worries that some survivors don't want to talk because they learned in residential school to keep silent and may think the public wouldn't take their stories seriously.

"It's part of the healing process," House said. "It's better to share their stories. Only the survivors think that their stories aren't going to be taken seriously."

House says her husband has pushed his mother to tell her story, but that she was resistant. "That's the way she thinks, the way she was taught. But it'll help the future generation if the people who attended residential schools get healed."

Ghislain Picard, AFN Regional Chief for Quebec and Labrador, associated the impact of the TRC to grassroots Aboriginal-rights movements such as Idle No More.

"This is where we need our people to be strong, to be solid on their own two feet," said Picard. "This is an undertaking that doesn't belong to the leaders – it belongs to the people. This is what the Idle No More movement is expressing: let's take charge of our lives, and let's demonstrate to Canadians and the governments that this is what needs to happen. The survivors are so much a part of that history, and we need those people to accompany us."

Kitchen cautions that healing doesn't come only as a result of the telling of truths, but also from moving through the emotions those truths bring out, ideally to a place where one can forgive.

"One thing you have as a Native, an Aboriginal, a member of the Cree Nation," said Kitchen, "is forgiveness. That's one thing I did – I forgave myself, and I asked for forgiveness to the people I hurt with the things I did. I also asked forgiveness for the people who did things to me. When we forgive, we have all these things come into our lives: love and respect. And helping. You help yourself first, and then you can help others."

Toxic spill

Tailings pond dyke breached at Casa Berardi Mine

by Jeremy East

The breach of an internal tailings dyke at Aurizon's Casa Berardi Mine 95 km north of La Sarre May 1 spilled up to 150,000 cubic metres of contaminated water into the James Bay watershed. Aurizon says initial estimates were overstated, claiming that between 50,000 and 60,000 cubic metres of water and 2000 cubic metres of solid waste were released during the incident.

"We believe that most of the material spilled into another cell inside the tailings pond, but because of the surge when the dyke was breached, some water and suspended solids went over the dyke that surrounds the tailings pond and into the environment," said Aurizon Vice President of Operations Martin Bergeron.

Although the Casa Berardi mine site is located just south of where Waskaganish Cree trap lines begin, Grand Council Mining Engineer Aurora Hernandez says spills in the region could easily affect game and fish North of the mine. However, the mine is outside of the boundary coinciding with the limits of the Cree trap lines outlined in section 22 of the James Bay and Northern Quebec Agreement. This means that Cree authorities have little to no involvement in assessing the environmental damage of any spill or accident. Despite the mine's proximity to trap lines, an impact assessment is not performed on behalf of the Cree, although it is for mines that are further North.

The gold mine is in its seventh year of operation. According to the company, the site has four tailings containment ponds that are examined visually twice daily, and examined by engineers on a monthly basis.

The breach occurred during the night, and Quebec Environment Ministry officials were not on hand to analyze the spill's environmental impact until the following morning.

"When the dyke broke there was a very high flow and the discharged water was rapidly received into the environment," said Stephanie Lemieux, head of communications for the ministry. "Because of that and the fact that we only tested the next day, it's very difficult to determine the environmental impact. We'll never know."

According to Bergeron, the impacted area outside of the pond was roughly 200 metres long and 150 metres wide. Tests were carried out in the vicinity of the spill in accordance with provincial Directive 019, which stipulates legal limits for the presence of several different heavy metals in the environment. Arsenic, cyanide, lead, iron, copper, zinc and nickel were all tested for at the Casa Berardi mine site, and none were found to be over the limit. However, suspended solids, the only tailings material that cannot immediately recede into the environment, were found to exceed allowable limits. Aurizon employees cleaned up the solids with rakes and shovels.

While Quebec mines regularly test their tailing ponds for the presence of the chemicals and minerals specified in 019, other hazardous chemicals that have been known to find their way into the environment through mining contamination, are not. Dangerous levels of chromium and cadmium were found to be present in Chibougamau and Dore Lakes in a 2002 environment ministry study that when exposed, revealed the dangerous impact mines in the area were having on the region. Aurizon does not test their ponds for these chemicals, nor any others that aren't included in the directive.

Lemieux says that the ministry is investigating whether negligence was a cause of the event. Other potential causes could be related to high water volume in the pond's spillway due to heavy rain and melting snow.

"It may have started with a crack or some erosion because we suspect that the water went over the top of the dyke on each side of the spillway," said Bergeron. "It's possible that the water was too much for the spillway to handle."

Heading down the Powwow Trail

A guide to some of this summer's hottest Powwows

by Amy German

"I met him on the powwow trail/ He was singing and I was a dancer/ To the Heartbeat Drum/ Heartbeat Drum – heyo heya," sang Buffy St-Marie in Darling Don't Cry, a tune that comes to the mind of many when summer powwow season gets into full swing.

Whether you've been on the powwow trail before or will be taking the family to their first, there are so many across Canada and the US that the Nation would have to devote an entire issue to list them all. Instead, here are a few to keep on hand when planning your powwow trip this summer.

JUNE

Running June 1-2 is the **Pictou Landing Annual Powwow** in New Glasgow, NS. For more info: 902-752-1918 or 902-754-3726

June 8-9 brings **Peace River's 18th Annual Aboriginal Gathering and 10th Annual Powwow** on the Peace River Ag Grounds in Peace River, AB. The event features a hand drum competition, children's crafts, crafts tables and concessions, plus there's free on-site camping. For more info: www.peaceriveraic.com

Also on June 8-9 is the **Spirit Bear Powwow** in Enfield, Maine at 710 Dodlin Rd. For more info: 207-732-5366

For those out East, the **Abegweit Mawiomi Powwow** is happening on June 8-9 in Scotchfort, PEI. For more info: Deana, 902-314-6047

Running on the weekend of June 14-16 is the **Saint Mary's First Nation Powwow** in Fredericton, NB. For more info: 506-458-9511 or www.stmarysfirstnation.com

Also June 14-16 is the **Spirit of the Peace 8th Annual Powwow** at the District Ice Centre in Taylor, BC. For more info: Connie Greyeyes 250-793-1468

Also on June 14-16 is the **Rainy River First Nation Powwow** in Emo, ON. For more info: www.ahki.ca/rainy-river-first-nation-pow-wow.php

The **Saint Mary's First Nation of Sitansisk**, NB has its traditional powwow June 14-16. For more info: 506-458-9511

Running June 15-16 is the **Rabbit Island Traditional Powwow** in Wikwemikong, ON. For more info: 705-859-2385 or www.wikwemikongheritage.org

June 21-23 sees the return of the **Lac des Mille Lacs First Nation Traditional Powwow** in Upsala, ON at the Savanne River Resort. This event features both a powwow and a National Aboriginal Day celebration. For more info: 807-622-9835

Also on June 21 is the **Red Bank (Metepenagiag) Traditional Powwow** on the Red Bank Reserve in NB. For more info: 506-836-6111

Running June 22-23 is the **52nd Annual Aamjiwnaang First Nation Powwow** in Sarnia, ON, at 1972 Virgil Ave. For more info: 519-336-8410

June 22 also sees the return of **Toronto's Outdoor Traditional Powwow** at Wells Hill Park (east of Bathurst & St. Clair). The event will feature traditional dancing, drumming, a feast, a kids' area and a silent auction as well as craft and information booths. For more info: www.namesres.org

June 28-29 is **the Indian Island (Elno Minigo) Rexton area Powwow** of Indian Island, NB. For more info: 506-523-4875

June 28-30 sees the return of the **22nd Annual Eskasoni Powwow** in Eskasoni, NS. For more info: Leroy Denny 902-578-9190

June 29-30 brings the **Tobique (Negootkook) Powwow** in Tobique Narrows, NB, put on by the Negootkook First Nation. For more info: Marina Moulton 506-273-5424

JULY

A celebration of tradition and culture, the **Pabineau First Nation (Oinpegitjoig) Powwow** runs July 5-7 on Newfoundland's south coast at the Miawpukek First Nation, NL. For more info: Colleen Lambert 709-882-2470 or 709-882-2146

July 12-14 brings the **Eel River Bar (Ugpi'ganjig) Powwow** at the Eel River Bar, NB. For more info: 506-684-6272

One of Quebec's biggest events, July 13-14 sees the return of the **Kahnawake Traditional Powwow** and contest in Kahnawake Mohawk Territory, QC. For more info: Powwow Office 450-632-8667

Also on July 13-14 is the **Bay Saint George Mi'kmaq Powwow** in Flat Bay, NL. For more info: 709-647-1370 or www.ahki.ca/bay-st-george-mikmaq-pow-wow.php

July 18-21 is the **Eel Ground First Nation (Natoaganeg) traditional powwow** at the Eel Ground First Nation in NB. For more info: 506-627-4600

Running July 19-20 is the 22nd **Annual Opwaggwanishining Traditional Powwow** in Nipigon, ON, just across from Lake Helen. For more info: 807-887-2510 or www.redrockband.ca

The very first traditional **Powwow in the Cree Nation of Mistissini** takes place July 19-21 in Mistissini at the track & field area. For more info: www.facebook.com/groups/116254368560667/?fref=ts

July 26-28 will be when the **Kingsclear First Nation (Pilijik)** hosts its traditional powwow on the Kingsclear First Nation Reserve in NB. For more info: Carol 506-363-9477

On July 27 the **Na-Me-Res Powwow** takes place in Toronto at the Native Men's Residence, 14 Vaughan Rd. For more info: 416-652-0334 or www.nameres.org

Running July 27 -28 is the **34th Grand River Champion of Champions Powwow** and Contest in Ohsweken, ON at Chiefswood Park. For more info: 519-445-4061 or www.grpowwow.com

AUGUST

Kicking off the month is the **53rd Annual Wikwemikong Powwow** in Manitoulin Island, ON at Thunderbird Park August 3-5. For more info: 705-859-2385 or www.wik-wemikongheritage.org/

Running August 3-4 is the **Listuguj traditional Powwow** in Listuguj, NB at Moffat Landing. For more info: 418-788-2136

August 9-11 brings the **Millbrook Traditional Powwow** in Truyo, NS. At the Millbrook Powwow Grounds located at 945 Willow Street. For more info: 902-897-9199 or 902-899-4986

Also August 9-11 is the **Gesgapegiag Maria Reserve Powwow** at the Maria Indian Reserve, QC. For more info: Pn'nal 418-759-3441

Running August 10-11 is the **Lennox Island Traditional Powwow** in PEI. For more info: Tiffany Sark 902-439-5654

August 13-14 brings the **Charlottetown Traditional Powwow** in PEI. For more info: Ron 902-894-1884 or 902-626-2882

Running August 16-18 is the **Panmure Island Traditional Powwow** in PEI. For more info: Janet Gallant 902-892-5314

Then on August 17-18 is the **Timiskaming First Nation Annual Powwow** in Notre-Dame-du-Nord, QC. For more info: www.timiskamingfirstnation.ca/powwow.html

August 17-18 sees the return of the **Chibougamau Traditional Powwow** at Lac Dufault in Chibougamau, organized by the Chibougamau Eenou Friendship Centre. For more info: 418-748-7667

Running August 20-21 is the **Manito Ahbee International Competition and Powwow** in Winnipeg, MB at the MTS Centre. For more info: Candice Hart 1-866-449-0251 (toll free), 204-956-1849 or www.manitoahbee.com

August 23-25 is the **George Gordon Powwow** in Punnichy, SK. For more info: James Gordon 306-835-7137 or 306-835-1203 (c)

Also August 23-25 is the **Burnt Church (Esgenoopetitj) Powwow** put on by the Esgenoopetitj First Nation in NB. For more info: 506-776-1201

And rounding out the summer, August 30-September 1, is the **Big Cove (Elsipogtog) Traditional Powwow** in Big Cove, NB. For more info: 506-523-8222

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Canadian Environmental Assessment Agency | Agence canadienne d'évaluation environnementale

Public Notice

May 10, 2013

Renard Diamond Mine Project
Public Comments Invited

The Canadian Environmental Assessment Agency is conducting a comprehensive study type environmental assessment for the Renard Diamond Mine Project located in Quebec. The public is invited to comment on the Comprehensive Study Report for this project.

The Comprehensive Study Report includes the Agency's conclusions and recommendations regarding the implementation of mitigation measures and whether or not the project is likely to cause significant adverse environmental effects.

The Comprehensive Study Report and more information on this project are available on the Agency's website at www.ceaa-acee.gc.ca (registry reference number 55169).

Copies of the Comprehensive Study Report are also available for viewing at the following locations:

Isaac Shecapio Sr.
Administrative Building
187 Main Street

Mistissini (Quebec)
Municipal Library
650 3rd Street

Chibougamau (Quebec)
Canadian Environmental
Assessment Agency

901-1550 D'Estimauville Avenue
Québec (Quebec)

Written comments must be sent by **June 10, 2013** to:

Renard Diamond Mine Project
Canadian Environmental Assessment Agency
901-1550 d'Estimauville Avenue
Québec, QC G1J 0C1
Telephone: 418-649-6444
Fax: 418-649-6443
MinierRenardMining@ceaa-acee.gc.ca

This is the final public comment period of the environmental assessment of the project. After this public comment period, the Minister of the Environment will take into consideration the Comprehensive Study Report along with comments received from the public and Aboriginal groups and issue an environmental assessment decision statement.

This project is being assessed using a science-based approach under the *Canadian Environmental Assessment Act*.

The Proposed Project

Stornoway Diamond Corporation is proposing the development of a diamond on its Foxtrot property in the James Bay region of Northern Quebec. The proposed project involves the development of the mine and local infrastructure, such as open pits, shafts, mine adits, mill, kimberlite tailings impoundments, explosives building, a facility for the extraction of ground water housing complex, airstrip and associated facilities.

Canada

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Please submit your resume to:
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Chisasibi, Quebec
Attention: Scott Gould, Branch Manager
Email: Scott.Gould@fnbc.ca
Fax: 819-855-3496

UNDER THE NORTHERN SKY

All About Hair

by Xavier Kataquapit

I have been growing my hair now for the past 24 years. It all started for a very practical reason. I decided one day that I couldn't take any more peer pressure concerning hairstyles and looks. It seemed easier and more comfortable to simply grow my hair long.

I also owe my long hair to my sister Janie. She was the one who gave haircuts to the boys in our family. One day she slipped with the shears when she cut my hair. I was always a self-conscious kid, but to make matters worse, my sister accidentally buzzed off a big chunk of my hair the night before my first communion. So she used black magic marker to hide the patch of my exposed white scalp.

It didn't take long to get used to long hair. Part of the comfort came from my realization that this was a traditional hairstyle of my ancestors. In many of the old photographs I have seen of James Bay people up the coast, many of them had long hair. Cutting hair was just not part of our traditional culture for all kinds of reasons.

These days, when I put my hair in a ponytail, it drops down past my waist. I find the attention people give my hair very odd; they appear to think that long hair is a rare and weird thing. This is true in particular in other countries. In Islamic cultures, the reaction has been one of humour. When I visited Egypt, women on the street giggled and laughed at the fact that a man could have long hair. In Germany, I was stopped and asked many times about my hair. The Germans are very intrigued by Aboriginal people. In Thailand, I was surprised at the reaction of people who thought that my hair and the fact that I am Aboriginal symbolized the mystical and magical Hollywood Indian.

Hair is an unusual feature of the human body. Compared to other animals, the hair on our heads can grow long, whereas the hair on our bodies stays short. Most animals with hair grow it evenly over their entire bodies.

In our modern civilization, different cultures grow hair or cut it for various reasons. At different periods during the past centuries, hair has either been looked at as a symbol of wealth or something that belongs to the poor. During the Middle Ages, someone with long hair was thought of as wealthy because they could afford to grow and groom their hair. In the 20th century, it became a sign of poverty as a person with longer hair was thought to lack the means to pay for frequent grooming.

Hairstyles and hair length in men and women also holds a powerful psychological hold. It is a sign of vitality, sexuality and fertility in women. From ancient and prehistoric times, the length of her hair was considered a way to judge a woman's ability to bear children. For men, it was historically used as a symbol of domination over others. During times of conflict, slaves, prisoners of war and captured soldiers had their heads shaved as a sign that someone had dominated them. Forcibly cropping someone's hair is still a way to humiliate.

The idea of short hair also became a symbol of authority and order. Those who became part of the military, police organizations, organized groups or religious orders had to have closely cropped hair as part of their uniform and dress. In our modern world, the opposite has also become true. Native American men and women with their long hair were always thought of as being outside the norm of organized society. Aboriginal people actually helped popularize the symbol of living free of society's conformity by growing long hair. This image was part of the pop culture of the 1960s when hippies and young people identified long hair as a break with established and repressive values and rules.

My long hair these days is now a part of who I am. Some people like it, some people don't, but I don't really care. It shades me from the hot sun in summer and it keeps me warm in winter.

CLASSIFIEDS

PUBLIC SERVICE ANNOUNCEMENTS

Human Rights education and information activities for community organisations The Education and Cooperation Division of the Commission des droits de la personne et des droits de la jeunesse is offering your community association free of charge a variety of human rights workshops and resources. The main goal of the workshops is to promote a culture of human rights throughout Quebec society. We will be dealing with key human rights values, as well as their accompanying responsibilities. To obtain more information, we invite you to read the enclosed leaflet or to consult our website at: http://www.cdpdj.qc.ca . Click on English, and go to Training, and then Community groups. If you are interested in any of the workshops, please do not hesitate to contact us to plan a workshop at a time convenient for you.

Available now in your Aboriginal Entrepreneurship Online Community. In videos and Q&As, on location at the Aboriginal Entrepreneurship Conference Women Leaders workshop and online across Canada... Sheila Isaac, Anne Noonan, Julie Pelletier, Nicole Robertson and Tracy Scarlett share insights with women from across Canada on leveraging leadership, overcoming obstacles and succeeding in business. This unique video series illustrates how to do it! It's real, it's useful and it's FREE. www.ideaconnector.net/womens-sharing-circle

Meetings in Mistissini: Alcoholics Anonymous, Tuesday's Hope Meeting, are at 7PM at the Mamou-Wechidodow Building Amisk Street. **Alanon Meetings** are on Tuesdays as well at 7PM at the Mamou-Wechidodow Building Amisk Street. **Alateen Meetings** are on Mondays at 3:30PM at the Reception Centre 282 Main Street. These meetings are all open meetings.

TD Scholarships for Community Leadership - Apply today! Applications available at Your high school or CEGEP (in Quebec) Online at www.td.com/scholarship or Call 1-800-308-8306 TTY (Text telephone) 1-800-361-1180

Cultural Manual for Foster and Adoptive parents of Aboriginal Children, launched at the last Gathering of the NETWORK on October 3... CHECK IT OUT! www.reseaumtlnetwork.com/eng/Portals/5/Cultural%20Manual.pdf

The Aviva Community Fund is Canada's longest running online community competition. With over $2.5 million dollars given away to date, the Aviva Community Fund is making a difference in communities across the country. Submit your idea for positive change and have a chance at sharing in this year's $1 million Aviva Community Fund. For more info go to http://www.avivacommunityfund.org/

Kid's Help Phone Line:
1-800-668-6868
(www.kidshelpphone.ca)

Youth Helpline: 1-800-263-2266 (www.teljeunes.com)

Parents' Helpline: 1-800-361-5085 (www.parenthelpline.ca)

Missing Children's Network: They'll help you find kids who have run away or disappeared.
514-843-4333
(www.enfant-retourquebec.ca)

Drug Addiction help and reference: 1-800-265-2626 (www.drogue-aidereference.qc.ca)

Gambling Addiction help and reference: 1-800-265-2626 (www.info-reference.qc.ca)

S.O.S. Conjugal Violence:
1-800-363-9010
(www.sosviolenceconjugale.com)

Health and Sexuality Resources Center: 1-888-855-7432 (Monday to Friday, 9am to 5pm) (www.criss.org)

Gay Helpline: 1-888-505-1010 (Monday to Friday, 8 am to 3 am and Saturday-Sunday, 11 am to 3 am)

The Native Women's Shelter of Montreal: 1-866-403-4688 (www.nwsm.info)

Suicide Action Québec:
1-866-277-3553
(www.suicide-quebec.net)

Residential School Survivors: A 24 hour toll-free crisis line is available to provide immediate emotional assistance and can be reached 24-hours a day, seven days a week: 1-866-925-4419. Other support services and information for survivors is available on the AFN website at: www.afn.ca/residentialschools/resources

Concordia University, Montreal:
The Centre for Native Education has changed its name to the Aboriginal Student Resource Centre (ASRC). The new name is inclusive of the First Nations, Inuit and Métis students the centre serves and recognizes its role as a resource for the Concordia community. For any further details contact: aboriginalcentre@concordia.ca or 514-848-2424 ext. 7327.

PUBLIC NOTICE

Please be advise that **Charles Wymes Bobbish**, in his quality of father, residing at the address: 237 route Chimo in Chisasibi, Quebec, will present to the Directeur de l'Etat Civil a request to change the name of **Bentley Ezekiel Rabbitskin** for the one of **Bentley Ezekiel Bobbish**.

Chisasibi, April 8 2013.
Charles W. Bobbish
39613-17-2

Celebrate the Summer Solstice among the First Peoples!

Free outdoor concert in Val-d'Or for National Aboriginal Day

Friday June 21st at 5 p.m.

From Alberta,
Cree country singer,
Nathan Cunningham!

Also on stage:

- Kevin Boudrias and his band are going to make their first Val-d'Or appearance!
- Traditional drums, dance, and singing
- Local Natives artists
- Indian tacos and other traditional meals on sale, Aboriginal artisans on site

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Val-d'Or Native Friendship Centre

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